The Sunday School Service.

BY DAVID BAILEY.

Oct. 26th 1884.

The Temple Built.—1Kings 6 : 1—14.

GOLDEN TEXT: "Mine house shall be called a house of prayer.—Isa. 56 : 7.

[*Open the Bible and read the lesson.*]

INTRODUCTION.

Though David had charged his son to build the temple, and had made ready much of the material, it was four years before the work was actually begun. Most of the stone was obtained near Jerusalem, but the cedars came from the mountains of Lebanon.

The Temple was built on Mount Moriah, the site selected by David, and as the sides of the hill were very steep, a foundation had to be prepared by building walls at the lower parts, and thus raising them to a level with the top of the hill. The stones used in building this wall were of enormous size, some of them were as much as thirty feet long and six feet thick. Some of these stones still remain, and it was to them that the disciples referred when they spoke of the stones and building of the temple.

Most of the skilled workmen were furnished by Hiram, king of Tyre; but for the heavy common work, slaves were no doubt used; either those taken in foreign wars, or the Canaanites, the former inhabitants of the land. Of these common laborers there were about thirty thousand used.

LESSON.

Verse 1. "Four hundred and eightieth year." Paul says that the tribes were ruled by judges for four hundred and fifty years, then Saul reigned forty years, and David forty years and Solomon four years, making five hundred and thirty-four years, a difference of fifty four years; but the reckoning here given agrees with the records of other nations of that age.

Verse 2. "Three-score cubits." The cubit like many other primitive measures, had no definitely fixed length. It was the length of the fore-arm, from the elbow to the knuckles or tips of the fingers, it is commonly reckoned at eighteen inches, and this would make the temple ninety feet long, by thirty wide and forty-five high.

Verse 3. "Porch." This must have been something of the nature of a church steeple, for we read in 2 Chron. 3 : 6, that it was one hundred and twenty cubits or one hundred and thirty feet long and fifteen feet wide. This would be quite a tower, extending, it would appear, one hundred and thirty feet higher than the main building.

Verse 4. "Windows with narrow-lights." As we will learn, farther on, the lower part of the temple proper was surrounded by chambers built "against the wall," so that the windows were necessarily small.

Verse 5. "Against the wall." These chambers were something of the nature of what we now call a "lean-to." "The oracle." The most holy place; so called because it was there that God spoke from between the Cherubim. No one but the high priest could enter this part of the temple, and he only in a cloud of smoke from burnt incense.

Verse 6. "The nethermost chamber." It will be noticed that the temple wall was made one cubit thinner at each story of the lean to, and this made a very good rest for the joists of the chambers.

Verse 7. "Made ready." The stones were all dressed and fitted and marked, so that they could be put together without any dressing whatever. There is a tradition in regard to this, which taught, that when they were building the temple, the builders found a stone of very peculiar shape which they decided must have been made through a mistake; so they went on with their work till they came to the corner and found the corner-stone lacking, and after a long search, it was found that the rejected stone was the corner-stone. So Christ, who was rejected by the Jews as of no account, became the corner-stone of the church.

Verse 8. "The door of the middle chamber." The middle story of the chambers; it would appear that the second and third stories had a common entrance, something after the style of the tenement houses in our cities. The door was in the outside wall so that the chambers could not be reached except from the outside.

Verse 9. "Covered the house." It is supposed that the roof was sloping like that of the tabernacle, as it was fashioned after that in every other way, being just twice as long, twice as wide and twice as high.

Verse 10. "Five cubits." Each story was five cubits high, therefore, the three stories were fifteen cubits or just half of thirty cubits, the height of the temple.

Verse 11. "The word of the Lord came to Solomon." We are not informed how Solomon received the word, but it was probably through a prophet, as we do not learn that he had a direct communication.

Verse 12. "Concerning this house." God wished to remind Solomon that the building of this temple would not be all that would be required of him, that he should not glory or trust in that, but go on and be careful to do all the commandments of God. If he did not do this, God would be under no obligations to keep his promise given to David, for it was given with a condition.

Verse 13. "I will dwell among the children of Israel." He would not withdraw his presence from the mercy seat, but would continue to dwell in the temple as he had in the tabernacle.

Verse 14. "And finished it" After seven and a half years. This seems to be a long time when we consider the number of workmen, but they lacked many of the conveniences now used in building and their labors cost them but little.

From Kansas.

As I am always delighted to hear news from the brethren, I think that every one who reads the EVANGELIST is the same. Therefore, I want to say that there are a few brethren and sisters in Kansas, and I believe it will not be long before there will be quite a number of them. The German Baptists call us followers of Holsinger: Well, Holsinger believes that the Gospel is a sufficient law by which to govern the church, and we believe the same; therefore, we may follow him just as far as he follows the Scripture. God forbid that we should follow men who make laws regardless of the Word, which says: "If any man preach any other gospel unto you than that ye have received let him be accursed." Some people think Holsinger is a terrible man. I have seen him and heard him preach and I find that he is a man who is always ready to stand up for Gospel liberty.

In answer to a letter from brother C. Forney, of Burr Oak, my wife and I left home to attend the love feast at that place on October 4th and 5th. When we arrived, the brethren were busy preparing for the feast. The church at Burr Oak is in its infancy. They have not many members, but they have a minister who wields the gospel sword with great power. When brother Forney takes up this instrument he cuts deep and gets down on the solid rock of truth. He is a bold, fearless man and strikes hard blows at the traditions and superstitions of man.

As the brethren at Burr Oak have no church house, the Methodist brethren kindly offered them theirs, which was gratefully accepted. This was the first lovefeast the Brethren ever held at that place. There were many spectators present and good order prevailed. We were glad to see present some German Baptists who lived a number of miles from town, while some who lived close by, did not attend: perhaps they thought the house would be locked, but it was not.

We expected some ministers from a distance, but from some cause, they did not attend. However, brothers Forney and Faidley, the home ministers got along well.

We enjoyed our visit with the brethren and returned feeling greatly refreshed. If we had more laborers in this part of the vineyard there would be a rich harvest gathered here. We would be glad to have any one traveling through this part of Kansas stop with us.

This is a good country, with good soil, good water, good schools, and good society. Land is cheap but is steadily on the rise. If any of the brethren contemplate coming to Kansas to make their homes, we invite them to come and see us before locating elsewhere.

My prayer is that the Lord may bless his people in their efforts to spread the gospel pure and undefiled by creeds of men.

DANIEL SHOOK.

Downs, Osbourne Co., Kan.

From Martinsburg, Pa.

DEAR EVANGELIST: Our "short series" of meetings referred to in last week's paper, are now over. Brother Replogle did the major part of the preaching, and did it well. Broth. R. is an earnest, soul-stirring preacher, as such I can recommend him to my brethren. During our meeting, he was suddenly summoned to the bedside of his dying mother, who was interred at New Enterprise yesterday. May God bless the family in this sad bereavement. Thus we were left to conduct the meetings until they were closed—which was last evening—with a pleasant communion season. The immediate results of our meetings were six additions to the church. We enjoyed the presence of our brother J. L. Wineland at our communion. He has just recovered from an eight weeks attack of Typhoid. WILL L. SPANOGLE.

October 13.

Trans-Missouri Flashes.

Editor Yoder wants some more Trans-Missouri flashes. Glad he appreciates them.

Weather is rainy in Kansas.

Had good meetings at Everest last Sunday. Hope we will have a good lovefeast on the 11th inst.

Pony Creek church numbers about one hundred members now.

The German Baptist's had a feast in the Morrill congregation on the 4th and 5th insts. Some who had attended many such feasts say they never attended one where the preaching was so very poor as at this one. On Sunday Elder Wm. Gish took a text, but left it, after reading it, and started after progressives with a personally abusive harangue. Holsinger was always a trouble-maker in the church but never was really a brother. The Progressives, he said, were like rotten apples, dropping off when the wind blows. The old man would like to preach and expose the Progressives in the Pony Creek meeting-house. Well whine on, friend (?) Gish. Many of your own brethren were disgusted with you last Sunday, and many object to your preaching in the Pony Creek church, but the Brethren own half the house and you can preach on. Such sermons as you preach very much help the Progressive cause. Perhaps it would be well if you could furnish a little younger and smarter man than you are and meet some representative Brethren minister in debate. What do you say? Shall we have the debate? Whether your side is or not our side *must* be respectful. *We* just ache for a debate and are ready at any time to affirm that the German Baptist church is minus the spirit of Christ, and hence is "none of His." In the most emphatic terms we deny that the Progressives left *the* church. They left *your* church and grandly glorious was the step. Elder Gish apologized at the close of his abusive harangue, and told the congregation if they wanted to hear him on his text they must come some other time.

What are we going to do about mission work, brethren? We might just as well ignore baptism as the mission cause.

I am invited to come and preach in the home vicinity of Elder Gish, the Kansas stronghold of German Baptist-ism, and if the Brethren will send me (substantially,) I will go. Of course I will subject myself to misrepresentation and abuse, for if these things were done in the "green tree", what else may we expect in the "dry tree". Thanks for the protection of our government, we need not fear the fate of Huss, Latimer, and hundreds of others who were burned at the stake.

The German Baptist's preached last night in the Methodist church in Morrill. This they should not do as long as their houses are closed against Methodist ministers.

Yes, my talkative friends, Bauman advocates a "paid ministry," just as Paul did. But some of you knowingly tell the untruth when you report that "he is only progressive because of the pay he gets." You *know* that he is *not* a "paid minister", but one of the hardest working men in the county and also one of the poorest. You also know that his sufferings for daring to w thstand assumed authority on the part of bigoted bishops, have been intense. I am willing to bear and suffer, but are you not ashamed to talk so?

"Them that sin rebuke openly, that others may fear."—Paul.

Christianity is not stereotyped formality.

I almost forgot; it is said that Elder Gish said in his sermon (?) that the progressive leaders were the *meanest*, MEANEST, MEANEST" men he ever knew. A man who makes such statements in public should be able to prove them.

"The progressives and conservatives have both done wrong," is the way some German Baptists apologize for the misdeeds of their church. Perhaps we would be better thought of were we to flatteringly acquiesce, but we will not do it. We deny that the progressives have done wrong as a church. The German Baptist church alone is guilty.

Many people, we fear, will never get to heaven because they are too stingy to pay their fare.

We should never compromise with what we know to be erroneous.

The spirit of Christ is a forgiving spirit.

The devil is a flatterer. Flattery and deceit are very closely related.

Christ instituted and ate a supper with his disciples. His people should continue that institution; but to contend that we must have the same kind of food the Savior and the disciples had, smacks of the superstitious. Besides it is evident that even those who pretend to have such food have not got it.

"The truth is mighty and must prevail."

W. J. H. BAUMAN.

Morrill, Kansas, Oct. 7.

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From Fair Haven, Ohio.

There were several intimations in the columns of the EVANGELIST in the past few weeks to the effect that brother Bashor, of Waterloo, Iowa, was holding meetings at Fair Haven. And now it may be a question in the mind of some of the readers, whether this has been so. For their information we will give the facts in the case as near as we can. Brother Bashor did come here on September 20th, and commeneed meetings in the evening. The congregations were large at first, but soon the rainy season, common upon equinoctial occasions, sat in, and for more than a week the meetings were seriously interrupted, but during the last week of the meetings we were favored with fair weather, light nights and good roads. But there was another unfavorable factor in our land. Said a Methodist minister to me one day, "If you can hold a revival meeting in the face of this storm of political excitement it will be more than ever I saw done." It *was* a powerful impediment, but we thought people needed salvation in presidential years, as well as any other time, and while this was the only time we could get our brother to come, we thought we could not postpone on account of so small an affair as a Presidential campaign, and we worked on as best we could. Brother Bashor also got sick and on that account missed two meetings, so that our discouragements were not a few. But turning the other side up, we had many encouraging features in our favor. The excellent preaching of brother Bashor, drew crowds in spite of all opposing circumstances, and brother Prof. Ward, of Ashland College, visited us twice during the meetings and favored us with his very excellent Song Service, this was very highly appreciated and we hope he will come again. Brother Kilhefner's earnest and zealous presence upon several occasions contributed to the interest of the meetings. Several of our Ashland brethren favored us with their friendly visits, and last but not least, sister Slotter, (Aunt Laura), of Columbiana, favored us with her presence. We are sorry she could not stay longer, and form a more extensive acquaintance, but the only way we know how to remedy this is to say, "Come again, sister Laura." The immediate result of the meeting is seven additions by baptism, the church revived, and our cause strengthened throughout this neighborhood. The people no longer look upon this Fair Haven movement as an experiment, but as a permanent institution. Taking all in all we feel justified in saying the meeting was a grand success, and to God be all the glory. And our prayer is that success may attend brother Bashor's labors wherever he may go. P. J. BROWN.

Congress, Ohio, Oct. 11.

From R. K. Binkley.

DEAR EVANGELIST: Since my last communication I have been visiting Kosciusko and Wabash counties. I found a number of Brethren waiting for some one to organize them, that they may work in unison with the Brethren church. I told them that brethren Mallott and Cripe are expected to look after their wants.

I see in EVANGELIST, No. 40, that brother Holsinger refers to us at Huntington, as needing a series of meetings. There are still others, who like myself can no longer disfellowship the Brethren, and it seems they are counseled to do that regardless of their own convictions.

A number of my German Baptist brethren say that I was a little fast in the move I made. They say I had better waited until I had been cast out and then taken the step I did. I hope they will give me the rights of an American citizen—that of worshipping God after the dictates of my own conscience. That is all I ask.

I expected to meet with some persecution, and to have things said about me that are hard to bear, but I have no desire to reply to them. I think of Him who when he was reviled, reviled not again, and I allow my mind to rise to things which are grander and nobler than personalities.

On the 10th inst. there were five elders in counsel with the Huntington church. Their advice was, that they should hold *me* as they usually do the Gentiles; but some of the brethren who were present could not consent to do that.

I have always looked upon division as being wrong. An old brother present, said, if he could, he would take them all in his arms; and so would I do the same. There has crept into our once happy brotherhood a spirit which will not go out except by "prayer and fasting", and the sooner we go to work with that end in view, the better it will be for us all.

The editor's article in EVANGELIST, No. 39, on division, should be read carefully and prayerfully by everyone.

R. K. BINKLEY.

Huntington, Ind.